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TERMS OF THE LUMINARY

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BREAD.

Bread has been very aptly called the *staff of life* But in order that it may prove a staff substantial and pleasant, and not a "broken reed," it is necessary that it should be good—i. e. *light* and *sweet*

In order to make good bread, barm or yeast, of a good quality, should be combined in due proportion with good flour. This being premised, the grand secret and mystery of having the bread come out of the oven delicious, inviting and nutritive, is the exact point of time of *putting it in*. While in the dough, it will naturally run into several sorts of fermentation, the first of which is the *saccharine*, or that which produces sugar; the next is the *vinous*, the third, the *acetous*, &c. If the dough be formed into loaves, and thrown into the oven before the first fermentation, the bread will turn out *heavy*, and whoever eats it may lay out his account with having the night mare, and twenty other "ills that flesh is heir to." If it be kept from the oven till the second fermentation, it will prove to be light enough, but *tasteless*, and no better than the same quantity of chips. If it be delayed until the acetous fermentation, it comes out *sour* and altogether uneatable It is, then, during the first or *sugar* fermentation, that it should be "cast into the oven;" it will then, after well baking, come forth *sweet*, and fit for the tooth and the stomach of a monarch—aye, and even of the "sovereign people."

The reason why bread will be heavy, if put into the oven too soon: is that it wants the enlightening effect of a fixed air, which is generated during fermentation. If taken at "the very nick of time," or during the saccharine fermentation, it will have all the requisite lightness, while the sweetness is confined in the loaves, and ever ready to greet the taste of the thrice fortunate and happy eater. That it should be without sweetness, when allowed to run into the vinous fermentation, is not at all strange when it is considered that the sugar has turned into wine, or rather spirit, and the spirit has evaporated during the process of baking.—This sort of bread may be easily distinguished without tasting, by its loose, open appearance, the pores or cells being very large—whereas the genuine good bread is marked by fine pores, and a sort of delicate net work of an uniform appearance. The reason why bread turns out sour, when allowed to attain the acetous or *vinegar* fermentation, is obvious to every one. This may be called the *hypocritical* bread, not only because it is sour, but because it is apt to assume the appearance of all other kinds, and a reference to the senses, either of taste or smell, is necessary to inform you as to its real character.—*Berkshire American.*

WATER.

It is not generally known that simple water, i. e. such as nature affords us in its purest state, possesses important medicinal properties. Its efficacy however, as a remedy in diseases is indubitable: the many cases of colds and fevers cured by water alone, afford ample testimony

Water in its chemical relations, is a substance extremely peculiar. Its power of combination, is very extensive, there being but few substances on which it does not act, and with which it does not combine. Taken in to the stomach, it dilutes the acrid bile, and assists the operation of cathartic medicines, in clearing out the whole of the contents of the intestinal canal, that may be morbid and stagnant there. Being absorded and mixed with the blood, it dilutes the whole circulating mass, combines with the noxious matters that are in it, and passing off freely by the skin, kidneys, and other emunctories, expels the viscid, sharp, and acrid humours from the body.

So convinced was the celebrated Dr. Hoffman of its virtues, that he exclaims, "Of all the productions of nature or art, water comes nearest that universal remedy, so much sought after by mankind, but never discovered"

Dr. Tissot, of whom Mr. Wesley speaks, as a person of strong understanding, extensive knowledge, and deep experience, observes, "Out of twenty sick persons who are lost in the country, more than two thirds might have been cured if they were supplied with abundance of good water."

Formerly, in many instances, water was denied persons sick with fevers.—This error, though not entirely eradicated, is much less frequent than in years past. Dr. Nathan Smith, professor of the theory and practice of physic and surgery in Yale College, remarks, "When persons sick of typhus fever desire cold water to drink, it should never be denied them; but they should be allowed to drink *ad libitum*.

The important discovery is the manner of administering water, which is to give a gill every twenty minutes, or half a pint every half hour. Given thus in fevers, forty eight or sixty hours, it produces astonishing effects, in mitigating and removing them. Indeed its power is believed to be superior to any other medicine. It should not, however, supersede the use of other remedies, but be given along with them. While the skin is dry and hot, it should always be given cold, but when the body is moist with sweat, it should be given lukewarm.—*N. Y. Advocate & Journal.*

CIDER.

The orchards are bending under the weight of apples, and the time of making cider is at hand. The general process is understood, but attention to two or three particulars, may greatly increase the value of the liquor. Why does Burlington cider bring, in market, double the price of that made elsewhere?

Use water freely in making every thing sweet and clean before you begin—but very sparingly afterwards.

Put your apples after being gathered for a few days in a dry place, exposed to the sun.

Let your casks be perfectly sweet.

See that the straw used be clean and bright. Throw all the rotten, or rotting apples to your pigs. Keep the several sorts of apples separate; if ground together, the cider will not be so good.

When the liquor has undergone sufficient fermentation to throw off the impure matter in it, and while it is yet sweet, take a clean cask, put into it a bucket of cider, set fire to a clean rag that has been dipped in brimstone—let it burn inside the cask so as to fill it with the fumes of the brimstone—shake the cask well, and then fill and bung it tight.

This mode is highly recommended to preserve the cider sweet, while it will yet be pure. The crab apple should be more extensively cultivated for cider. Liquor, delicious as wine may be made from it We received from *Mr. Eusebius Townsend*, this summer, a barrel of bottled crab cider, which during the warm weather was far more grateful to the taste, and we are sure, more wholesome, than any other drink that could be used. On opening several of the bottles, the cider foamed and sparkled like Champaigne wine.—☞ The apple crop properly managed may be made very profitable. A small orchard below West-Chester, two years ago, produced to its owner several hundred dollars.—*Village Record*

ABSENT WITHOUT LEAVE,

Or going to Sea in a Coach.

In the "Military Sketch Book," (a recent English publication,) a humorous story is told of a Quartermaster of Infantry, whose devotion to the bottle had given him a genuine Bardolph complexion; and whose short figure, big head, and good humor, had made him a sort of privileged oddity among the officers of the regiment. Dining with a party of his brother officers at Harwich, he indulged his propensity as usual, and when, at a late hour, the party broke up, he insisted on accompanying three young subalterns in a walk on the seaside; but when they reached the place where passengers and goods are generally embarked, the Quartermaster sunk under his manifold potations, and fell asleep The young officers could not think of carrying their companion to his quarters, and seeing no one near who would perform this office, they put him into a private carriage which stood convenient, the wheels of which had been removed, and closing the door, left him to his repose. Before day-break, the coach with the slumbering Quartermaster, were put on board the Hamburg packet, in the very bottom of the hold, and the vessel went to sea. She had a fine run through the day, and by midnight was a good hundred miles from Harwich. Most of the passengers had retired to their births, when the cry of "Hallo! murder!" broke upon the ears of the astonished crew, and for twenty minutes an indescribable panic reigned on board. The captain made due search to ascertain from whence the unearthly sounds proceeded, but without success. A Welsh sailor declared that the voice proceeded from the speaking trumpet of one of his old shipmates, who died at "ill will with him," and he fell on his knees and begged forgiveness of his departed and injured friend. The passengers were aroused, and not one on board was free from alarm, for they had searched every habitable place in the vessel, without discovering from whence the cries proceeded. "Let me out, you rascals—let me out I say!" screamed the voice, with increased vigor. These exclamations, the Welshman imputed to devils, who were tormenting his deceased shipmate, and he grew more fervent in his petitions. But on hearing the words "Let me out," so often repeated, the Captain became persuaded some one must be in the hold, and after half an hour's hard labor, the Quartermaster appeared on deck astonished almost to madness on finding himself in the middle of the German ocean. He was compelled to proceed to Hamburgh, and on his return was beat about by adverse winds, and almost perished with sea sickness. How he came in the coach he could not tell, nor could the Captain inform him.—The last thing he could recollect of the land he left, was dining and *wining* at a Harwich tavern—all the rest was chaos. He knew that he should be reported as "absent without leave," at Head quarters—and it was also impossible for him to be with his regiment on "return day"—and as he expected, he was superseded, by order of the Commander-in-Chief. But on an explanation of the matter, he was restored to his former rank—and we are sorry to add, that his voyage and sea-sickness, though doubtless beneficial to his health, did not cure him effectually of his love for the bottle.

From the Rochester Observer.

ON REVIVALS OF RELIGION.

In my former communication, I noticed two of the means calculated to promote revivals of religion. These were, fervent prayer and clear faithful preaching. To these I add,

III. *Family visiting.*

It is a truth, which has passed into a maxim among those who have been most engaged in revivals, that the closer we can come to the conscience of the sinner, the greater is the prospect of doing him good.—And in no way is this done so effectually and so readily, as at the domestic fire-side, in a friendly, Christian visit. Preaching has its place, and an important one too, but it has ever been the fact, that those ministers have been the most successful who have been most arduous in family visiting. Those truths which can only be treated of in general terms from the desk, can at the fire-side, be spoken of in plain familiar style, and be brought to bear directly on the heart. When addressed from the pulpit, sinners are very prone to lade other men's shoulders, with the burden; but when addressed in the family circle they must feel, "Thou art the man."—And till they feel this, there is but little hope of their salvation.

This is a means of doing good, which falls equally within the province of the ministers of Jesus, and the private Christian. And often the latter may be as useful and do as much good in this manner as the former. If then, Christians would see revivals promoted, let them be faithfully diligent in the discharge of this duty. It is a sphere in which even the feeblest saint may be useful. It requires not the brightest talents or the most finished education. How many souls are now in heaven, saved by means of a word in season, dropped by some humble Christian, whose name is unknown in the literary world! Every rational being in the universe has some influence, and this the humble disciple of our Lord may, and ought to use for the salvation of souls. If he does not, he is justly chargeable with misimproving, or rather burying his talent in the earth.

These three methods have ever been found eminently successful in promoting revivals. Others might easily be noticed, but the most prominent only were designed to be considered; therefore I pass to observe,

II. *The kindrances of revivals.*—*These are,*

I. *A want of union in the Church in fervent prayer.*

In times of revivals it not unfrequently happens, that a part of the church awake, seek and find a spirit of prayer, while others remain settled on their lees, and come under the character of those who are at ease in Zion. In such cases, the revival always lingers and languishes, and moves with a slow and seemingly reluctant progress, instead of being a general, deep and overwhelming work. It is a fact, perfectly familiar to those acquainted with revivals at the present day, that they are more or less powerful, as Christians are more or less fervent in their prayers.

There seems to be an intimate connection between the faithfulness of God's people and the work of the Spirit; just in proportion to the fervor of the one will be the descent of the other. Christians cannot have too deep a sense of this; only let them get this truth deeply fixed in their minds, and they cannot be at ease. If then only a part of the church are awake in every place when a revival of religion exists, it may be expected that the wheels will move heavily, and but few be saved. On the contrary, when we see a whole church uniting their hearts and coming up as one man to the work; where we find all actuated by the same spirit and all seeking the same things, the fountains of the great deep will be broken up, —a general and an overwhelming work will be felt,—every day will resound with the cries of the awakened sinner for mercy, and the song of triumph from souls new born into the kingdom of our God.—But if there is not this union of feeling and of prayers, if one-half of the church are asleep while the other half awake, but little will be done. The former will lie as dead weights upon the hands of the latter; discourage their efforts, palsy their exertions, and chill their faith. ONE STUPID CHRISTIAN *in time of a revival will do incalculable injury, and indeed the great adversary does not want and cannot have a better coadjutor than an unfeeling Christian.* this influence is like the breath of a pestilence; death and ruin, lamentation and eternal groans, follow in his footsteps, while sinners stumble over him into endless despair. It is only by union, that great things are accomplished. In every case, union is strength. If God's people then are not *united*, they cannot expect great things to be done. And prayer is a work in which *all* may engage. Every age, every sex and condition; the high and the low, the rich & the poor, may here unite, and blend their prayers and their hearts in one common and mighty effort. —And if this is done, any place will become awful with the presence of God. There will be a universal breaking up of the hearts of sinners, and the mountains will flow down under the influence of the Holy Spirit.

2 *Another hindrance to a revival of religion, is injudicious measures of ministers and Christians.*

As has been remarked, ministers are to preach the truth, if they would free themselves from guilt — And it has also been observed, they must be careful to have the truths they preach *seasonable* It would be well for ministers to remember this grand maxim *seasonable truth is always good.* Every one who is acquainted with the state of feeling among any particular people, can judge whether any particalar truth will be in season or not. For want of this care, there can be no doubt, that many able, pious and devout ministers have greatly injured the cause, and circumscribed their own influence. And the manner of presenting truth should be considered. Truth may be presented in such a manner, as to disgust, even as the most palatable food may be presented under such circumstances and in such forms, as to nauseate instead of nourish. Every minister should be careful not to close the door of the sinner's heart; if once he disgust, it will be a long time, if ever, before he will regain lost confidence. I am by no means an advocate for half-way measures, soft preaching, or a man-pleasing course. Far be this from my heart. *But let a minister be firm. prudent, wise, humble. fervent. seasonable. and it does not want the spirit of prophecy to discern, that he will be successful.* And the same remarks will apply to Christians.

They must always be careful to keep open the access to the heart,—Or, as Bunyan has it, "Ear Gate" must not be shut. When this is closed, there is but little hope.

And in time of revival, those who are most active in it, must be careful not to suffer any root of bitterness to spring up to trouble them.

My meaning will be better comprehended by narrating the following incident. A revival occured in a certain place in this State, and for a time was conducted principally by two young men, who had much experience in revivals. Their measures were approved by the Holy Spirit, and rendered successful.

After some weeks, another person was raised up to assist them. This person thought it best to adopt measures a little different. He did so, and those young men withdrew from the work, never doing any thing unless directly called upon. The work visibly declined, and is now almost, if not quite at an end.—Their *duty* evidently was to have gone, hand in hand, with the other, and not relaxed their efforts till their friend had found his measures wrong, or till they had seen them blessed. This disagreement and this withdrawing, no doubt, was one cause of the stopping of the work. The Holy Spirit will not abide under such circumstances. C. Y.

VALUE OF THE BIBLE

Extract from an Address delivered before the Granville Branch of the Ohio Bible Society, by Rev. J. Little.

—— When mankind had fallen into a dreadful gulf, a few individuals rose above their fellows, held converse with heaven, and one after another for sixteen centuries brought down passports, descriptions of the way, and other directions how to escape the horrible pit. No sooner had the last of these men slept with their fathers, than their reports were brought together to constitute the book we call the Bible. Though these persons are no more, we rejoice that others, actuated by the same benevolence, distribute to fallen beings their messages and produce the same happy effects. Such we would hope are the members of the Granville Bible Society

To show the value of your institution, I will notice a *fallen world without the Bible;* and *what the Bible has done.*

The condition of a world without a Bible, is not seen by those who possess it. Infidels are insensible that half of their comforts flow from the book they wish to destroy —We may have seen the daily light of the sun from our infancy to this day, without once reflecting what our earth would now have been, had the sun never rose. We may never have thought that for six thousand years past, all would have been continued midnight and dreary winter. Instead of light, vegetation and villages, all places would be dark, desolate and gloomy, without a prospect of morning or spring—Also we may never have thought, neither can we conjecture, what the moral world would be without a Bible. Surely it would be no less dreary and gloomy than the natural world without a sun. It is vain to suppose the stars would fill the world with light and vegetation; but no more vain than to suppose the religion of nature, paganism, or any system but that taught in the Bible will produce the advantages of Christianity. What have these systems of religion ever done to benefit mankind? What has Paganism done? Read the story of Molock, of Juggernaut and Saturn. See 500 children offered in a day at Carthage; 9000 destroyed a month in

Bengal; 9000 a year in the city of Pekin, and two thirds that annually come into the world in Isles of the Pacific. What has Mahometanism done? They who have been taken by the Arabs and Algerines will tell you What has the religion of nature done? It has been praised by multitudes of the learned for two hundred years And he who has searched the world in vain to find a single village whose morals have been benefitted by them, as well as he who has seen 2,000,000 under the French guillotine, can tell what the religion of nature has done — Without a Bible all nations and even this society would soon be Hottentots, Hindoos, or American Savages. —They are mistaken who suppose themselves would be exempt from the general mass of heathenism.— Had not a Bible been put into the hands of our fathers, we should still drink from the skulls of the enemy. —These beautiful mounds might have been high places to Molock, where we should sacrifice our children. The green of this common might have to-day been crimsoned with the blood warm from victims falling under the car of Juggernaut. —These widows would be burning on the funeral pile, and we in the temple of our idol instead of the house of the true God. In this world all is dark and gloomy, and in the other our souls must be subject to wretched transmigration. When sickness and old age approach, instead of affectionate children, those we have nourished from the cradle, will throw us into the river, bury us alive, or leave us to die in some lonely pit. When we beg them to spare us, the only consolation they will give while covering us with stones and earth, is "you will soon be suffocated and your pains will be past." Mercy is unknown in a world without a Bible. The husband suffers his dog to approach nearer the table than his wife. She is put to death at his pleasure. No where on heathen ground is pity, charity, or a hospital, but every where is oppression and cruelty.

The poor may die on a pilgrimage, in a hedge, or in the field, and no where is the good Samaritan — The Bible is not there to allay the hunger of the cannibal. Would the members of this Society have been wanting in these same evil propensities? These hands which break to you the sacred bread, might this hour be dipping up the blood warm from the gashes made in these church members. Such a state of things would be less deplorable, could we some where find a bright spot, some exception to the general darkness But no such spot can be found. Heathenism in every form is essentially the same.

FAREWELL TO SIN.

Satan will permit the sinner to pray, and hear the word, and make a goodly profession, if he doth not go so far in the morning but that he may have him again at night. If conscience presses a reformation and change of the sinner's course, rather than fail he will grant that also; yet as Pharaoh, when he told the Israelites that they might go, meant their little ones should stay behind, (Exod. x. 11.) so Satan must have some little sin spared, and no matter though it be a little one. But if you would get out of the Devil's power make no composition with him.— Christ will be king, or no king — "Not a hoof must be left behind," or any thing which may make an errand for thee afterwards to return. Take therfore an everlasting farewell to every sin as to the sincere and fixed purpose of thine heart, or thou dost nothing. St. Paul joins his faith and his purpose together, (2 Tim. iii. 10.) not the one without the other.

Before God gave his law to the Israelites he would have them out of Egypt; they could not obey his laws and Pharaoh's idolatrous customs also. Let me ask thee, poor soul, hast thou seriously considered who Christ is, and what his sweet government is? Dost thou find in thy heart an inward abhorence of sin and Satan, and liking to Christ? A desire to renounce sin and Satan, and choose Christ for thy Lord? Does thy soul say as Rebecca, "I will *go*, if I could tell how to get to him; but alas, I am a prisoner, and cannot shake off my fetters and set myself at liberty to come unto Christ."— Well. poor soul, dost thou groan heavily under thy bondage? Then take comfort; He that heard the cry of Israel in Egypt will hear thine also, and come and save thee out of the hands of thy lusts. If Christ has won thy heart, He will be true to thee, and be at all the cost to bring thee out of thy prison-house; yea he will take the pains to come to thee himself, and will bring with Him those "wedding garments" in which he will carry thee from thy prison to His Father's house with joy. GURNAL.

ON SIN.

Sin is a little word, but it is full of the most deadly poison It broke out first in heaven, and transformed angels into devils. It appeared next in Paradise, and degraded men into a condition viler than the beasts which perish. It has found the way into every heart, and makes fearful ravages; and, if sovereign sanctifying grace does not stop its progress, the consequences will be fatal: for lust hath conceived, and brought forth sin: and sin, when it is finished, will bring forth death. It is so foul a stain, that nothing but the blood of Christ will wash it out. It is so malignant a disease, that nothing but the Balm of Gilead will heal it. It is the only thing God hates. He is of purer eyes than to behold iniquity, and cannot look upon sin: He turns away from it with infinite detestation and abhorrence Every wilful transgression is a rebellion against his Government,—a disbelief of his All sufficiency,—a denial of his Omniscience,—a defiance of his Power,—an abuse of his Goodness, —and an affront of his Holiness.— The degree of an offence rises in proportion to the dignity of the person offended. An affront offered to an inferior or equal, though by no means justifiable, yet is nothing in comparison to an insult offered to a master, parent or a prince, compared to God, who is King of kings, and Lord of lords! How inconceivably evil, then, must sin be, which includes a contempt of infinite Majesty, and endeavours to shake of the government of God! It is highly injurious to the sinner. Injurious!—it is *ruinous:* it destroys both body and soul: it embitters all his enjoyments in this world, and exposes him to everlasting weeping and gnashing of teeth in the next.

You may think more favourably of sin, perhaps, now; you may even think it innocent and pleasing; you may think yourselves happy in sinful indulgences, and please yourself with the advantages you have above your more scrupulous neighbours; —but depend upon it, sooner or later, your own experience will confirm what God long ago, said, (Prov. viii. 36) "He that sinneth against me wrongeth his own soul: all they that hate me love death."—*Extract from the unpublished Writings of Lavington.*

ON JUSTIFICATION.

The righteousness wherein we must be found, if we will be justified, is not our own, therefore we cannot be justified by any inherent quality [or quality naturally in us.] Christ hath merited righteousness for as many as are found in him. In him God findeth us if we be faithful, for by faith we are incorporated into Christ Then, although in ourselves we be altogether sinful and unrighteous; yet even the man which is impious in himself, full of iniquity, full of sin; him, being found in Christ through faith, and having his sin remitted through repentance; him God beholdeth with a gracious eye; putteth away his sin by not imputing it; taketh quite away the punishment due thereunto, by pardoning it, and accepteth him in Jesus Christ, as perfectly righteous as if he had fulfilled all that was commanded in the law. Shall I say *more* perfectly righteous than if himself had fulfilled the whole law? I must take heed what I say; but the apostle saith, "God made him to be sin for us who knew no sin, that we might be made the righteousness of God in him." Such we are in the sight of God the Father as the very Son of God himself. Let it be counted folly, or frenzy, or fury, whatsoever, it is our comfort, and our wisdom; we care for no knowledge in the world but this; that man hath sinned and God hath suffered; that God hath made himself the Son of Man, and that men are made the righteousness of God.

AN AGED CONVERT.

A London Magazine mentions the case of an Irish woman, 113 years of age, who, with her mental faculties as yet unimpaired, had been continually counting her beads and saying her prayers, after the manner of the Catholics, for the "making of the soul." This aged woman, while first listening to the one who read to her from the Scriptures, began to inquire why the latter contained nothing about beads, holy water, the power of the priests, &c. —She resisted the truth for a time; but at length became alarmed, ceased contending with the stated reader, and, to all human appearance, yielded her whole soul to the influence of gospel truth. Not a great while afterwards, she was found dead in her bed.—*Western Rec.*

UNBELIEF.

There are few who return from the evil courses into which impiety conducts them, scarely any from the wilful perversion of reason. Years mature the passions, but the pride of unbelief is revived and fortified with age. As the years become more serious, they confer more credit, and a sort of fine air on the philosophy of impiety; and old age is the time when the wicked man most values himself upon it, and when it attracts from its imitators the greatest commendation.—*Massillon.*

Whatever men may pretend, no man can be truly, and rightly studious of the advancement of the kingdom of God in the world, that hath not first felt the mighty power and blessed effects of it in his own soul.

Some accompany their acts of beneficence to the wrethed with so much roughness, they show so cruel and forbidding a countenance when they stretch out to them a helping hand, that a simple denial would be much less painful than such unfeeling, and cruel relief: for the piety which appears affected with our calamities, alleviates almost as much as the liberality which relieves them.—*Massillon.*

THE WESTERN
Luminary.

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RELIGIOUS NEWSPAPERS.

We invite the attention of our readers to some extracts which we have made from a Virginia paper, (the Visitor and Telegraph,) and we have connected with it a short article from the Vermont Chronicle. We believe that the importance of religious newspapers is not sufficiently estimated, and we have taken the pains to break the article alluded to into short paragraphs with the intention of showing that these papers are important to the *scholar*, the *rising generation*, and to *Christians in general*. We hope that the *important inference* may not be without some beneficial effect, and as to the *example*, we would say to our brethren "Go and do likewise." The individual who induces a family, where no such publication had been before received, to take a religious paper, leaves a blessing with them over which there will be joy perhaps throughout eternity.—*Phil. Rec.*

IMPORTANCE OF RELIGIOUS NEWSPAPERS.

Mr. Editor,—Permit me to offer to your readers through the medium of your paper, a few considerations on the importance of a general circulation of religious newspapers. Much, I know, has been said on this subject; but the theme is not yet exhausted—all the truth has not yet been told. The circulation of a religious paper, presenting regularly before the minds of the people, truths of the most interesting nature, exerts a moral influence which is so imperceptible and silent in its progress, that very few duly estimate the amount of good which it is suited to effect. I will therefore ask your readers to consider, for a moment, some of the benefits which may be derived from a well conducted religious newspaper.

To the scholar.—It is a source of valuable information to the scholar. To say nothing of the items of literary intelligence, it is well known, that the journals and letters of missionaries and travellers, contain a statement of many facts relative to the history of the earth and its inhabitants, by which the scholar is enabled to detect errors that have long passed currently for truth; because writers of the last age, like the father of history, found it easier to record what they *heard*, than to enter upon a strict investigation of facts. The present has been called, for the sake of distinction, "the age of inquiry." Much has recently been done in clearing from the pages of history the rubbish of hearsay traditions. Valuable accessions have been made to our knowledge of the earth and its inhabitants, from the journals of foreign missionaries. But in our knowledge of natural history, we are yet in our infancy. Its pages are undoubtedly stained with the record of errors which will in time be expunged. Those enterprising young men who visit regions that have long been enveloped with the shadow of death, to survey the ignorance and guilt of the wretched victims of superstition, and recal them from their sins will continue to discover new sources of information, and new additions will be made to our stores of natural history. Inquiries on this subject should not be regarded as the speculations of indolent curiosity, suited only to amuse the vacant hours of an idle scholar: the history of the earth, its productions, curiosities, and inhabitants, presents a subject for inquiry worthy of the attention of every one. It has a moral use. The more extensive our knowledge is of the various works of God, the more enlarged and exalted will be our views of his wisdom and goodness the more clearly shall we discern the harmony subsisting between his works and his word, and the more vivid will be our conviction of the value, the unspeakable value of the gospel.

To the rising generation.—A religious newspaper may be made productive of much good to the rising generation. Of our youth who enjoy the advantages of education, but few are furnished with a sufficient variety of useful books, written for their improvement, and adapted to their capacities. With little or no variety in their books, it is impossible in most cases to create or improve a taste for reading.

Children, like the Athenian philosophers, are fond of hearing "some newer thing." This passion, which is so strong in early life and which it would be impossible, and, indeed, undesirable to eradicate, may be grateful without hazard to their morals, by inviting their attention to the religious newspaper. In looking over its varied pages, the moral lessons once heard with delight as they flowed in accents of love from maternal lips, and the solemn truths inculcated by the ambassador of Christ, will be recollected and impressed upon their minds. The inquisitiveness natural to their years, will be stimulated. A new impulse will be given to their mental energies; new inquiries will be suggested; their thoughts, by degrees, will take a wider range; new ideas will be awakened, and new associations formed. This, my friends, is not mere theory; or, if it be, it is theory built upon *facts*, which satisfy the writer, that a religious newspaper is truly valuable in a family where there are young people.

To Christians in general.—But that which gives a publication of this kind its greatest value, is the religious intelligence which it brings us, and the moral influence it exerts. Scattered as Christians are in this part of our country, deprived, as many are, of the regular administration of the ordinances of the gospel, without this means of information, it is impossible for us to know the condition of other churches, or to act in concert with them in endeavouring to promote the prosperity of our Zion. There can be very little union in the exertions of Christians, scattered as they are in the southern states, without some medium of communication with each other. A religious newspaper which is the best medium for such communication, serves as a powerful instrument in uniting and strengthening their hands, in directing their efforts, and in thus promoting the benevolent designs of our holy religion. Its object is not merely to unite the friends of Christianity: it is also intended to enlighten, purify, and elevate the public mind. And it has already been ascertained by the test of experience, that it answers the end for which it was designed. The present is a new era in the history of Christianity. But a few years since the Boston Recorder, the first newspaper of this character published in our country, issuing from a press in the midst of an enlightened people, was compelled for many months to struggle hard for an existence. At length, as its design and tendency became known, it was encouraged and patronized and its circulation widely extended. Many others of a like character have been successively established in different parts of our country and the increasing circulation is an unsuspicious and unequivocal expression of public sentiment in favor of their utility and importance.

It is our privilege to live at a time in which Christians are beginning to believe that the last command given by the Saviour while on the earth, *can* and *must* be obeyed. The host of the Lord *here* are collecting and uniting, girding on their celestial armor, and preparing for the conflict. They are making these preparations, not so much for the purpose of defending themselves, as for that of carrying the standard of the cross into the midst of its enemies, and firmly erecting it in the very heart of their kingdom. While they are enjoying the heavenly influence of the "true light given to enlighten every man that cometh into the world," they are determining to reflect and scatter this light through the whole empire of darkness. The hosts of the Lord in heaven are looking upon these operations with the most intense interest. While contemplating the effects produced by the preaching of the gospel, and by the numerous missionary, Bible, education, and tract societies, which are continually growing, these angelic hosts are rejoicing; they are tuning their harps to notes of victory, to celebrate the triumphs of their King; new ardor is inspiring them in their exalted and holy services; they are raising new and nobler songs of praise, and offering new ascriptions of honor to the Lord of heaven and earth. I am not wandering from my subject. These facts, over which angels rejoice, shouting again, as they once did in Judea, "Glory to God in the highest, on earth, peace, good will towards men," are regularly announced to us. And have we no interest in this intelligence! Are we so indifferent to the present and future happiness of men, as to regard with apathy the progress of those measures, which are renovating the hearts and characters of thousands? Will not every friend of religion and virtue, every friend of God and man, delight to view the movements of the *great moral engine* which the church is now wielding, producing glorious effects as it silently advances, affording us rational ground of assurance, that it will in due time achieve a moral revolution in all nations, and change the aspect of the world?

Important inference.—All who desire to see the "wilderness blossom as the rose," to see religion and virtue flourishing amidst the moral desolations which are now laying in waste our country; all who are interested in the prosperity of those institutions which are meliorating the condition and elevating the character of man; all who rejoice to see the dominion of Christ extending in the world which he created, which he ransomed at an infinite price, will *surely* feel an interest in the circulation of religious newspapers.

Example.—The Vermont Chronicle informs, that two clergymen in that state after procuring forty four subscribers for that paper in their own parishes, agreed to meet for the same purpose in a destitute town. Here they attended an evening lecture, and at the close stated the character and terms of the paper, and its value to every family. Sixteen persons rose in their seats, and gave in their names as subscribers, and the number was afterwards increased to twenty-four. They afterwards obtained nineteen at a meeting in another town, and intended to pursue the plan still farther.

CLERICAL MANNERS AND HABITS.

Extract from Miller's Letters.

Slovenly habits in some men are the misfortune of their education; *in* others they are the effect of sheer heedlessness. Some indulge them from a low pride: good manners are sour grapes,—they are conscious of not possessing them, and they therefore affect to despise them; others, from disgust at the opposite extreme of refinement: they prefer coarseness to starchness, and bluntness to effeminacy. But in all cases in which vulgar manners are suffered to go uncorrected, the subject of them surely does not estimate their effect on his usefulness. A minister of Jesus should be an "ensample to his flock," *in all things* which are comely. He should be welcome to their dwellings, and not dreaded as a nuisance. But we have known ministers—men perhaps of excellent traits of character and able preachers—whose visits among their people were rather endured than made profitable, because of the various petty annoyances they gave. Perhaps, for instance, they have no sooner entered a house than the destruction of furniture goes on, till the visit is ended; and, not improbably, they go away musing at the strange demeanor of the lady,—at her uneasiness and fidgeting, and her occasional inattentiveness to their remarks—never reflecting that not every lady is stoic enough to see with composure, her chairs rasped with boot-soles, or her carpet soiled with tobacco juice, or the beauty of an entire room defaced, even to the necessity of sending for the paper-hanger, by heads too heedless to consider that paper-hangings were not made to be reclined against. Now it were a charity to such men to show them the evil of their slovenly habits. It would be giving them an important piece of information, to show them,

what they seem not to know, the use of such things as paint and varnish, or to demonstrate to them the reasonableness of the doctrine, that if it be worth while to ornament furniture at all, it is equally desirable that what is done with so much niceness in the workshop, should not be recklessly undone in the parlor.

These are indeed small matters in themselves considered, and in themselves are unworthy of serious reprehension. But in their connexion with ministerial usefulness they may merit so much remark as we have bestowed upon them. Petty mischiefs are great evils in certain circumstances.

NASHVILLE, Oct. 6 1827.

UNIVERSITY OF NASHVILLE

The second regular Commencement in the prosperous and rising University in this town, was celebrated on Wednesday last. At 9 o'clock a procession was formed, consisting of the president, the trustees, professors and tutors of the institution, the members of the legislature, reverend clergy, graduates of the day and students of the university who, being joined and escorted by the Grand Lodge of Tennessee, proceeded to the Presbyterian Church, where, in presence of a crowded audience, the exercises took place.

The degree of Bachelor of Arts was conferred on the following young gentlemen, *alumni*, viz. Wilds K. Cook, of Frankfort, Ky.; P. Donnan, of Natchez; David W. Dickinson, of Murfreesborough; G. L. Douglass, of Louisville, Ky.; D. Eastland, of Madison county, Ala.; Edwin H. Ewing, George W. Foster, Thomas J. Foster, of Nashville; P. D. Neilson, of Murfreesborough; G. J. Pillow, of Columbia; and E. Shields, of Pulaski.

The honorary degree of Bachelor of Arts was conferred on Mr. Richard S. Williams, of Columbia.

The honorary degree of Master of Arts was conferred on WILLIAM E. KENNEDY, Esq. of Fayetteville, judge of the circuit court, and on AARON V. BROWN, Esq. of Pulaski, senator from the county of Giles.

The degree of Doctor of Laws was conferred on the Hon. FRANCIS XAVIER MARTIN, judge of the supreme court of Louisiana, and the degree of Doctor of Divinity on the Right Rev. JOSHUA SOULE, Bishop of the Methodist Episcopal Church.

The exercises were highly interesting and creditable to the speakers. They all indeed had one prominent fault, which we hope to see avoided on similar occasions hereafter. They were decidedly too long. Each speaker should be limited, and no one performance should occupy more than fifteen minutes—seldom so much.—The subjects, however, were well chosen and judiciously managed. We were especially pleased with the taste and good sense, displayed in avoiding all allusion to the hackneyed political topics of the day. The style of composition, considering the age and experience of the writers, was excellent. It was, with very few exceptions, chaste, dignified, and correct, entirely free from tinsel ornament and redundancy of figures. The enunciation, generally, was distinct and sufficiently loud, but in some perhaps there was a want of animation and energy. There was no rant, no idle unmeaning declamation. The whole, both matter and manner, displayed judgment, taste and reflection. We have been accustomed to attend the commencement exercises in some of the oldest and most distinguished colleges in our country, and we have seldom been present on any similar occasion when the performances were more interesting and less exceptionable, than those of which we are speaking. We could point out some individuals who were peculiarly distinguished; but where all were good, it would be illiberal and improper to make invidious distinctions. On the whole, the public were highly gratified; and we trust the return of this interesting anniversary will be uniformly greeted with the smiles of the fair and the patronage of the intelligent, powerful and patriotic.

Of the Baccalaureate Address, delivered by President Lindsley, it is only necessary to say that it was such as might have been expected from that distinguished scholar and experienced instructer. *Whig & Banner.*

From the New-York Observer.

FOREIGN NEWS.

Since our last, London papers have been received here to the 24th, and Liverpool to the 25th of August.

The new ministry seems now to be harmoniously settled, with Lord Goderich at its head. The Duke of Wellington has accepted the command of the army, which he refused under Mr. Canning.

The river Thames, on the morning of the 18th, was covered with a film of an oily nature, which proved destructive to the fish. Some persons attribute the oily appearance to great quantities of the refuse of gas having been thrown into the river; others to the loss of some vessel laden with oil.

The workmen employed in digging a canal near Bornheim, a place belonging to Frankfort, (in Germany) discovered the foundations of a Roman edifice, in which they found coins and various interesting articles of antiquity, such as vases, tables, utensils, &c.

RUSSIAN FLEET.—Four Russian lines-of-battle ships, four frigates, and one corvette, sailed from Portsmouth on the 20th of August for the Mediterranean, the remainder of the squadron were to return to Cronstadt in a few days.

THE DISCOVERY SHIP.—John Hauke, commander of the whaler Bremen, lately arrived in England, reports having on the 10th May last, in lat. 78 North, sailed with the Discovery Ship Hecla, Captain Parry, in the vicinity of Spitzbergen. Captain Hauke was too far off to hail her, but judged from her appearance that all was well.

DREADFUL FIRE IN MOLDAVIA.—The city of Jassy, the capital of Moldavia, has suffered a great calamity. The fire broke out on the afternoon of the 31st of July, and more than one third of the city has been reduced to ashes. About 800 houses are in ruins, including the Palace of the Hospodar, and the Palace of the Boyars—almost all the ware houses, fifteen churches, and the Catholic convent. Fifty dead bodies were dug from the ruins on the 1st of August. More than 10,000 persons had no roof to shelter them. A part of the city was again in flames on the 1st. The storm was raging with unabated fury, and the writer says—"Omnipotence alone can save us from utter destruction."

FRANCE AND ALGIERS.—Accounts from the Barbary coast, state that great preparations continued to be made at Algiers to receive the French. The number of troops summoned from the interior, is estimated from 30,000 to 50,000 men. One of the French vessels carried into Oran, turns out to be of great value; she was bound to Martinique. The Algerines have captured two French vessels, one bound to Gibraltar and the other to Martinique, and carried them into Oran. A Swedish vessel, loaded with ammunition, has been captured by the French off Algiers.

GREECE.—A Paris date of Aug. 19th says, "The news of the intervention of England, France and Russia, for the pacification of Greece, which is at this time confirmed by all the ratifications, has restored courage and hope to the Greeks. The troops of Ibrahim, and the Turkish army, no longer undertake any operations."

A Napoli date of July 9, says, "Since the capitulation of the Acropolis, we remain rather in a state of peace than of war. The courage of those who have arms is always the same, and the determination of the Greeks to reconquer their independence, spreads more and more.

DOMESTIC.

RELATIONS WITH GREAT BRITAIN.—The Washington papers of Sept. 24th, furnish us with the following interesting information—"We learn that two Conventions between the United States and Great Britain have been received at the Department of State, which were concluded and signed in the early part of last month, a few days before Mr. Canning's death, by Mr. Gallatin, and Messrs. Grant and Addington. By one of them, the Third Articles of the Convention of 1818, which stipulated the joint occupation of the country beyond the Stony Mountains, is continued; and, by the other, the Commercial Convention of 1815, which was continued by the above mentioned Convention of 1818, is further continued. The duration of the Convention of 1818, having been limited to ten years, would have expired on the 29th of October, 1828. On that day the existing Commercial Convention, and the article respecting the country beyond the Rocky Mountains, would have terminated, but for the recent Conventions. They are now to continue indefinitely as to time, each party reserving the right to put an end to either of them, upon twelve months' notice to the other party."

New-York Observer.

PRINCETON THEOLOGICAL SEMINARY.—We learn by a gentleman from Princeton, N. J. that the semi-annual Examination in the Theological Seminary, commenced on the 20th September, and closed on the 24th; at which time 14 young gentlemen received the certificate of the Institution, as having passed successfully through the prescribed course. The Charge to the students was delivered by the Rev. Mr. Russel of Newark, and the Sermon before the Directors, by the Rev. Mr. Nevins of Baltimore. On the evening of the 21st, the Society for Inquiry on Missionary Subjects held its annual meeting, when an Essay on the spiritual wants of our country was read by Mr. Potts, and an Oration on the elevation of moral character which the contemplation of the Christian System is fitted to produce, by Mr. Riddel. The whole aspect of the meeting was solemn and interesting. *Ib.*

MICROSCOPIC PLANTS.—A curious instrument has been invented by Professor Shilling of Breslaw with which the most exact drawings can be made of plants, even those which are invisible without the aid of microscope. The machine resembles the magic lantern in the principles of its construction: the image is cast by a magnifying glass upon a horizontal sheet of paper, when it can be traced out with a pencil with the greatest readiness.

D. Adv.

MAGNETIC INFLUENCE IN THE SOLAR RAY.—Mr. Christie has ascertained that a magnetic needle comes to a rest more quickly when vibrated and exposed to the rays of the sun, than when vibrated in the shade, and this entirely independent of any mere effect of change of temperature. When the needle was *shaded*, he could easily make the fiftieth vibration; when it was *exposed*, he could not distinguish beyond the *fortieth*.—*Quarterly Journal, Jan.* 1827.

WHALING AT HOME.—The sloop Rapid, Captain Myrick, from a whaling excursion of 16 days, "over the shoals," brought into port on Thursday morning, the blubber, or as Dr. Mitchell might say, the adipose teguments, of two whales of the species called humpbacks. The creatures were captured about 20 miles eastward of this island, and in 15 fathoms water. The blubber, which resembles fat pork in appearance and consistency, was pealed off immediately in large "blanket pieces" or flakes, about 10 feet in length, two or three feet wide, and from 2 to 10 inches in thickness. The mass thus stripped from the carcases, nearly filled the vessel's hold, and will probably produce 50 barrels of oil, worth 35 to 40 cents per gallon. The flooks and fins of the humpback whale, are esteemed by amateurs of good eating, as a rare and delicious dish. The flesh of these parts, heightened by contrast with the ebony brightness of the skin half an inch deep, is of exquisite delicacy and whiteness. It is prepared for the table in various ways, and may be adapted to the taste of the most fastidious gourmand.—*Nantucket paper.*

The Rev. Adam Empie, of Wilmington, N. C. has been elected President and Professor of Moral Philosophy, &c. in William and Mary College, Vir. He is an Episcopal Clergyman, and was formerly Chaplain at the military academy, West Point, and Professor of History, Geography, and Ethics, in that institution.—*Journal of Commerce.*

CONVERTED JEWS AT CONSTANTINOPLE.

Our readers cannot have forgotten the account given in this paper a number of weeks since, concerning the imprisonment and cruel sufferings of three Jews at Constantinople, on account of their embracing the Christian religion. Information much more recent, is contained in the following letter from Mr. Hartley, dated April 9, 1827, at which time they had been in prison more than five months.

New-York Observer.

The circumstances of the Jewish Converts continue to excite pain and anxiety. Two of them, John Baptist Castro and John Cohen, still adhere to their profession of Christianity: the third, David Bechas, has returned to Judaism. The conduct of David has been, I find from the first, a cause of anxiety to the others; and he appears to have displayed, all along, a timid spirit, which nothing but the example and exhortations of his companions maintained so long stedfast: at last, overcome by the length of his sufferings and by the despair of seeing them terminate, he has forsaken Christ, and preferred time to eternity!

To me, it is a matter of astonishment and gratitude, that they have not all adopted the same resolution. It is almost impossible to conceive the extremity of misery to which these persecuted individuals have been subjected—prison—stripes—chains—threats—hunger—cold—separation from friends and advisers—constant society with criminals and abandoned characters—severe sickness in consequence of their sufferings, without physician and without medicines—confinement in a place, not only destitute of the common comforts of life, but disgusting from its want of cleanliness. These are but a part of their distresses! I say it with full conviction, that, to meet death itself, would have been more easy, than to support such a complication of long-continued sufferings.

What renders their condition the more deplorable is, that they have no Christian Friend or Minister to instruct them, nor Christian Example to direct them; and, from their previous circumstances, their knowledge of the doctrines and duties of Christianity is but limited. I have had an interview with them once at the gate of the Arsenal, but I cannot obtain such access to them as would give me an opportunity of exercising my proper duties toward them. When I saw John Baptist Castro, he appeared like a man in the last stage of a consumption: I asked him if he felt willing to die: he should wish, he replied, to have an opportunity, previously, of bringing some of his countrymen to the knowledge of the truth.

Since they have been in prison, they have been entirely dependent on us for support; having not only *suffered the loss of all things*, but not having a morsel of bread to eat. Mr. Leeves has advanced money to preserve them from starvation; and, until they are released, they have none else from whom to look for the support of life.

In another letter Mr. Hartley adds:

Whether they will ever get out of prison, it is impossible to say. The Jews will, doubtless, leave nothing which hatred the most implacable, assisted by immense sums of money, can do to prevent it.

SIMEON, THE AGED HOTTENTOT.

The Rev. John Campbell, in a work recently published in England, gives the following account of a Hottentot in South Africa, now one hundred years old, if living, who was commonly known by the name of Old Simeon. He was converted under the missionary labours of the Rev. Mr. Pacalt. When Mr. Campbell first saw him, which was before his conversion, he asked him if he knew any thing about Jesus Christ? His answer was, "I know no more about any thing than a beast!" In 1819, on his second voyage to Africa, Mr. Campbell saw the old man again. "I found him," he says, "sitting alone in the house, deaf and blind with age. When they told him who I was, he instantly embraced me with both hands, while streams of tears ran down his sable cheeks. 'I have done,' said he, 'with the world now! I have done with the world now! I am waiting till Jesus Christ says to me, Come! I am just waiting till Jesus Christ says to me, Come!'"

In his youthful days, he was the leader of every kind of iniquity. He was a great elephant and buffalo hunter, and had some wonderful escapes from the jaws of death. Once, while hunting, he fell under an elephant, who endeavoured to crush him to death; but he escaped. At another time, he was tossed into the air by a buffalo several times, and was severely bruised: the animal then fell down upon him; but he escaped with life. A few years ago, he was for some time to appearance, dead; and was carried to his grave soon after, as is the custom in hot climates; but, while the people were in the act of throwing the earth over him, he revived, and soon entirely recovered. The second time Mr. Pacalt preached at Hooge Kraal, he went from the meeting rejoicing; and saying, that the Lord had raised him from the dead three times, that he might hear the Word of God, and believe in Jesus Christ, before he 'died the fourth time.'

He was baptized New Year's day, 1817, and was named Simeon. Mr. Pacalt told us that it was impossible to describe the old man's happiness on that occasion. Heavenly joy had so filled his heart and strengthened his weak frame, that he appeared as lively as a youth, although ninety years of age. He said, 'Now I am willing to die. Yes, I would rather die than live, that I may go and live forever and ever with my precious Saviour. Before, I was afraid to die: Oh yes, the thoughts of it made my heart to tremble; but I did not know God and Jesus Christ then. Now, I have no desire to live any longer. I am too old to be able to do any thing here on earth, in glorifying God my Saviour, or doing good to my fellow Hottentots. I served the devil upwards of eighty years, and was ready to go to everlasting fire; but, though a black Hottentot, through infinite mercy I shall go to everlasting happiness.—Wonderful love! Wonderful grace! Astonishing mercy!'

"THE SEVEN CHURCHES IN ASIA."

From the Journal of the Rev. John Hartley.

PHILADELPHIA, *April* 23, 1826.—After a ride of four hours, we arrived at Philadelphia. As we drew near, I read with much interest the Epistle (Rev. iii. 7—13) to that Church. The town is situated on a rising ground, beneath the snowy mountain Tmolus. The houses are embosomed in trees, which have just assumed their fresh green foliage, and give a beautiful effect to the scene. I counted six minarets. We entered through a ruined wall; massy, but by no means of great antiquity. The streets are excessively ill paved and dirty. The tear of Christian pity must fall over Modern Philadelphia. Were Christ Himself to visit it, would He not weep over it, as once over Jerusalem? Alas! the generation of those who *kept the word* of our Lord's *patience* is gone by; and here, as in too many other parts of the Christian Vineyard, it is difficult to discover better fruits than those which are afforded by briars and brambles! It is, indeed, an interesting circumstance to find Christianity more flourishing here than in many other parts of the Turkish Empire: there is still a numerous Christian Population: they occupy 300 houses: Divine Service is performed every Sabbath in five Churches; and there are twenty of a smaller description, in which once a year the Liturgy is read. But though the candlestick remains, its light is obscured: the lamp still exists, but where is its oil? Where is now the *word of* our Lord's *patience*?—It is conveyed in sounds unintelligible to those who hear: when the very Epistle to their own Church is read, they understand it not! The word of legendary superstition and of multifarious will worship is now more familiar to their ears. And where is the bright exhibition of Christian Virtues?—Unhappily, the character of Christians in these countries will scarcely bear comparison with that of Mahomedans themselves! In a word, Philadelphia has had her share in that utter apostacy from true and practical Christianity, which has been the bane of the East. *Grievous wolves have entered in, not sparing the flock.* (Acts xx. 29.) There have been *false teachers among* them, who *privily have brought in damnable heresies, even denying the Lord that bought them: and many have followed their pernicious ways, by reason of whom the way of truth is evil spoken of.* (2 Peter ii. 1—2.)

But, though I am compelled by truth to speak in this manner, I gladly seize this opportunity to express my conviction, that ere long there will be a great renovation in the Eastern Churches. This is not the place for detailing the grounds of such an opinion; but I state with confidence this result of my observations, during my intercourse with Oriental Christians. Nothing is wanting, but perseverance in imparting instruction on every favourable occasion, and, ere long, we shall see the fruit of our labours. The English Missionaries who visit these countries in a zealous and affectionate spirit, will find the language once addressed to Philadelphia applicable to themselves: *Behold, I have set before thee an open door, and no man can shut it.*

We see this interesting place to peculiar advantage. For several days, we have been contending with rain, cold, and adverse weather; but, to day, on arriving at Philadelphia *lo! the winter is past, the rain is over and gone, the flowers appear on the earth, the time of the singing of the birds is come, and the voice of the turtle is heard in their land* (Cant. ii. 11, 12.) The voice of the turtle charmed me greatly during our stay here. This favorite bird is so tame, that it flies about the streets, and comes up close to our doors in the khan.

"*The Church in Sardis.*"

SARDIS, *April* 26.—This morning I have visited Sardis—once the splendid capitol of Lydia, the famous residence of Crœsus, the resort of Persian Monarchs, and one of the most ancient and magnificent cities of the world. Now how fallen! The ruins are, with one exception,

more entirely gone to decay, than those of most of the ancient cities which we have visited. No Christians reside on the spot: two Greeks only work in a mill here, and a few wretched Turkish huts are scattered among the ruins We saw the Churches at St John and the Virgin, the Theatre, and the building styled the Palace of Crœsus; but the most striking object at Sardis is the Temple of Cybele. I was filled with wonder and awe, at beholding the two stupendous columns of the edifice, which are still remaining: they are silent but impressive witnesses of the power and splendour of antiquity I read, amidst these ruins, the Epistle (Rev iii. 1—6) addressed to the Church once fixed here What an impressive warning to Christian Churches! *A name to live, while dead!* Is not the state of religion in Britain precisely such as to threaten punishment like that which has befallen Sardis? A certain portion of religion is at present popular: the world approximates a certain distance toward religion, and many persons who would pass for religious, seem disposed to advance at least half-way toward the world. Does not this neglect of watchfulness end in many *defiling their garments?* And if this negligence does not give place to *remembrance* and *repentance*, and to a *strengthening of the things which remain and are ready to die*, the consequence will be equally fatal! May God preserve us from the fate of Sardis!

"*The Church in Thyatira.*"

Thyatira, *April* 27.—I have now the satisfaction to write in the Sixth of the Seven Churches in Asia. Akhissar, the modern Thyatira, is situated on a plain, and is embossomed in cypresses and poplars. The buildings are in general mean; but the khan in which we are at present residing, is by far the best which I have yet seen The Greeks are said to occupy 300 houses, and the Armenians 30. Each of them have a Church.

We paid a visit to the Church of the Greeks: it is a wretched structure: upon opening the door, we had to descend four or five steps into the body of the building. We found a priest, a native of Milo, who was engaged in hearing the confessions of the people. On returning to the khan, I conversed for a considerable time with four or five Greeks, on the study of the Scriptures—the predicted apostacy from true Christianity, and the means which were furnished for detecting it—the inutility of alms for the salvation of man—the necessity of forsaking sin, &c. Nicolas afterward sat up with the same party till midnight, reasoning with them on the most important subjects. I presented the most interesting of these young men with the New Testament, and cannot but indulge the hope that a useful impression has been made on his mind.

The language addressed to Thyatira (Rev. ii. 18, 29) is rather different from that of the other Epistles: the commendations (v 19) are scarcely surpassed even in the Epistle to Philadelphia, while the conduct of some (vv 20-21) was impious and profligate: the Church thus exhibited a contrast of the most exalted piety with the very *depths of Satan* In too many parts of Christendom we observe a similar state of things even at this day; how important, then, the admonition, *That which ye have already, hold fast till I come!*

And this language is not only designed for those who have recently been brought to the knowledge of Christianity. It is a caution very needful for those who have long been acquainted with its infinite value. The most ostensible danger to Christians is rather after a perseverance of some years, than in the commencement of their Christian career. When religion appears to have become habitual, we are in much greater danger of being thrown off our guard, than when we have just been awakened to observe its great importance and our own weakness. Let the follower of Christ be therefore especially careful, lest he lose his own crown after he has won many victories. Let the joy which he feels, under the conviction that he is approaching nearer to the end of all his wishes, be ever tempered with the recollection, that he is still possessed of a heart which is *deceitful above all things, and desperately wicked*, and that he is still encompassed by a *world* which *lieth in wickedness*. When the disposition of *fearing always*, is united to the character of watchfulness, courage, and simple dependence on the Divine aid, then will be realized obedience to the caution, *Hold fast that which ye have.*

The address to the unfaithful part of the Church at Thyatira is, at once, alarming and inviting. It contains one of those many denunciations of Divine anger which place it beyond all doubt, that *God will by no means clear the guilty*. Nothing will save them from the indignation of Him, who has revealed himself as a consuming fire to the wicked

The Sacred Writer of the Acts of the Apostles informs us that Lydia was a *seller of purple, of the city of Thyatira;* and the discovery of an inscription here which makes mention of "the dyers" has been considered important, in connexion with this passage. I know not if other travellers have remarked, that, even at the present time, Thyatira is famous for dyeing. In answer to inquiries on this subject, I was informed, that the cloths which are dyed scarlet here, are considered superior to any others furnished by Asia Minor; and that large quantities are sent weekly to Smyrna, for the purposes of commerce.

In a second visit to Thyatira on the 15th of June, accompanied by our country an, the Rev. Jonas King, Mr. Hartley inserted the following in his Journal: At Thyatira we had very delightful intercourse with the Bishop's Procurator and with five Priests. Christ Crucified was the subject of our conversation; and Mr. King addressed the children of the School, 45 in number We also distributed many Tracts, and gave away two New Testaments; and regretted much that we had not with us a larger supply of books, as a great desire for them was displayed. No one surely will doubt the importance of distributing useful books after hearing the following fact, of which we are informed by a Greek of this place. Two Missionaries, he said, who were doubtless the Rev. Messrs. Fisk and Parsons had visited Thyatira, five or six years ago, and distributed books: they had presented him with one; which he had actually lent to more than two hundred persons!

Aspect of the Sabeath in Jerusalem.—There is something very peculiar in the aspect of this day in these parts. We have as yet had, indeed, occasion to say, that the *adversaries mock at our Sabbath;* but the sensation arising from seeing, that to the Mahomedans and Jews this is a day of work, and that to the bulk of professing Christians it is, alas! a day of more than usual mirth, visiting, and feasting, abates much of that spirit of sacred sympathy which David so touchingly describes—*I went up with the* multitude *of them that keep the holy day I was glad when they said, let us go in to the house of the Lord.* On this very spot did David once delight in these Sabbatic hours! But what would he think, were his spirit to descend from its eternal rest, to see his strong hold of Zion dismantled, and his brethren, for whose peace he prayed, broken in pieces by the oppressor? Were Solomon now to walk this earth, and view his unrivalled Temple supplanted by the Mosque of Omar; or, could Isaiah know that his evangelical raptures are still unrevealed to multitudes on this holy hill of Zion; and that the watchmen who should have kept their stand day and night upon the walls of Jerusalem, have long since held their peace, and sunk into almost Pagan stupor: or, could the first Apostles look round and ask in this place, who are they that have kept the faith?—What would be the emotions of their re-embodied spirits!—We so greatly their inferiors—not so devout, nor fervent, nor conversant with Divine mysteries as they—yet feel amazed, and utterly downcast, when we contemplate so many visible marks of departed glory.

Jowett.

Rev. Mr. Irving and the Christian Ministry.—At the ordination of the Rev Hugh McLean, of the Scotch Church, London Wall, the Rev. Mr. Irving, in his charge, made the following observations:

"Oh, if thou grow rich; Oh, if thou shouldst die rich, I will be ashamed of thee. Look at the hard hearts of rich men; look at their vain self importance; look at their contempt of Christ; and pray, oh, earnestly pray, to be kept from that greatest snare Thy cloak, and thy parchments, brother—that is, thy decent apparel and thy books—be these thy riches, and then thou canst speak out against mammon, and tell those men of thousands and tens of thousands whom thou art surrounded with, what they should do with their treasures. If thou spare them, God will not spare thee I give thee it in charge this day, that thou reprove them and their accumulations sharply Keep thou hospitality. Shew thou to lordly prelates what the word bishop meaneth. Shew thou to substantial citizens what the word hospitality meaneth; shew thou to rich men what the word charity meaneth; and to all what faith meaneth Go thou out as poor a man as thou came in; and let them bury thee when thou diest. And if God should bless the with a wife and children, put no money in the bank for them, but write prayers in the Word of the Book of Life: be this thy bank of faith: be this thy exchange, even the Providence of God; and let the lords of thy treasury be the prophets and the apostles who went before thee."

Sabbath School Incident.—"A pleasing incident occurred during an examination held in a Sabbath School in, or near London. The teacher, desirous of ascertaining how far the minds of the scholars had been influenced by religious instruction, asked generally, the following question: "If you had a crown of gold, what would you do with it?" One boy replied—"I would look at it:" another—"I would sell it:" but a little girl said—"I would do with it as the angels and heavenly spirits do with their crowns—cast it at the feet of the Lord Jesus Christ."

Poetry.

VERSES

Said to be composed at the parting of three Missionary Preachers, and by them.

When shall we three meet again?
When shall we three meet again?
Oft shall glowing hope expire,
Oft shall wearied sun retire,
Oft shall death and sorrow reign,
E'er we three shall meet again.

Though in distant lands we sigh,
Parched beneath the hostile sky;
Though the deep between us rolls,
Friendship shall unite our souls,
And in fancy's wide domain,
Oft shall we three meet again.

Though our burnished locks be gray,
Thinned by many a toil-spent day;
Though beneath this youthful pine,
Moss may creep and ivy twine;
Long shall this lov'd bower remain
E'er we three shall meet again.

When the streams of life are fled,
When its wasted lamp is dead,
When in cold oblivion's shade,
Beauty, fame and wealth are laid,
Where immortal spirits reign,
There we three shall meet again.

There we shall forever rest,
Leaning on the Saviour's breast;
Happy we shall ever be,
Happy through eternity;
There shall we the Lamb adore,
There we three shall part no more.

From the Boston Rec. & Tel.

THE PIOUS MOTHER.

Messrs. Editors,—A pious and godly woman, who lived in a pleasant village in the country, had a numerous family, which were soon to come upon the stage of life and be exposed to thousands of temptations and dangers. She felt, as every pious mother must, a great anxiety that they might be interested in the great salvation, and be prepared for the life to come. By this anxiety she was influenced to instruct them in all the principles of Christianity, and give them all the privileges of the means of grace in her power. She also attended her instructions with prayers to God for his blessing. Every day the closet witnessed her tears and prayers for their salvation.

Many years did she continue this course without seeing the desired effect. They were not openly vicious; but they had hearts at enmity with God. At length God was pleased to pour out his Spirit on this village, and numbers of its youth were laying down the weapons of their rebellion, and submitting to the Saviour. While she saw others pressing into the kingdom of God, her children remained unaffected, and were making no efforts to escape from the wrath to come. She saw it with the deepest emotions. One evening, as she was sitting by the fire with her children around her, thinking that the harvest might soon be past, and the summer ended, and her children not saved, she could not restrain her emotions. She addressed them with the deepest anxiety and concern, for the sake of their mother, for the sake of their own souls, and for the sake of the Lord Jesus Christ, to seek religion. God saw her anxiety, and heard and answered her prayers. About four weeks from that time, as she sat by the fire with one of her children, he began to tell her what had been the exercises of his mind, and that he then thought he had passed from death unto life. Joy, mingled with hope and fear, beamed in her countenance. She had observed for two or three weeks an alteration, but then her soul was filled with rapture.

About two weeks after, two more were made the hopeful subjects of renewing and sanctifying grace; and within a year from that evening in which her soul was in such an agony, two more were brought into the fold of Christ.

Take courage, ye Christian mothers; persevere in the performance of your duties. "Train up your children in the nurture and admonition of the Lord." Be faithful to them. Let not the sun gild the western mountains, before you implore the blessing of God on your children, and give not sleep to your eyes at night, till you have commended them to him. Follow them daily with your prayers and instructions; and if you do not immediately see the effect, be not discouraged. Persevere so long as there is hope; and God who has promised that He will hear the prayers of his children, will give you the desire of your heart.

THANKSGIVING.

Is there not a sad deficiency of gratitude among Christians, considering the wonders of grace wrought in these times? Public mention is indeed often made of the triumphs of truth: but does the secrecy of the closet witness the bountiful effusions of adoring thanksgiving for such inestimable blessings? As we receive our periodicals laden with intelligence of the displays of grace in the east, the west, the north and the south, having read the joyous accounts, let us then retire to our closets, and pour forth the full tide of our gratitude in devout thanksgiving to the King of Zion. And when hearing at any time of the glorious conquests of truth and righteousness, let our glowing thanks go up, at least in ejaculation, to the author of mercies. Would all Christians do this, what a cloud of grateful incense would arise before the throne of the eternal! Might we not then expect to hear of far greater things? Such a practice would keep the gratitude of Zion's friends in more lively exercise, it would call forth more fervent supplications for the peace of Jerusalem, hold all the Christian graces in more vigorous action, stimulate to higher exertions in the cause of Christ, give more sensibility and liveliness to Christian sympathies, and swell the tide of Christian liberality. *Ib*

Prayer.—At the late annual meeting of the Church Missionary Society in London, the Rev. Mr Cunningham said, "His illustrious friend had alluded to Schwartz. He would also recal to their recollection the labours and the prayers of the excellent Brainerd. The Missionaries of the Society were treading in his steps, and probably reaping the benefits of his prayers, that the country in which he laboured with zeal so extraordinary, and piety so fervent, might never want the Word of Life, and a faithful Missionary to proclaim it to the people. If Christians now would succeed, they must tread in the footsteps of that excellent man. In the history of his life, which he had lately been reading, at least five hundred passages would be found in which he said, "Before I attempted this, or that, I retired into the woods to pray." It was in that strength derived from heaven in answer to prayer—that strength which made the feeble strong, that he triumphed."

Christian Ministers.—My Brethren, whereuntosoever ye are called, and whatever may be the peculiar sphere of ministerial action marked out for you, let it be always in your minds, as the prevailing principle of your lives, that you are Ministers of Christ, and devoted to His high and holy calling. "HOC AGITE!" Let every man who hears you preach, every man who witnesses your performance of your sacred functions, every man who is admitted to your society and familiar conversation, be made aware that there is thus much distinction in your character, and that your main object is that of your profession. *Bp. Heber.*

Life.—He who knows not what it is to labour, knows not what it is to enjoy. The felicity of human life depends on the regular prosecution of some laudable purpose or object, which keeps awake and enlivens all our powers. Our happiness consists in the pursuit, much more than in the attainment of any temporal good. Rest is agreeable; but it is only from preceding labours that rest acquires its true relish. When the mind is suffered to remain in continued inaction, all its powers decay. It soon languishes and sickens; and the pleasures which it proposed to obtain from rest, end in tediousness and insipidity. To this, let that miserable set of men bear witness, who, after spending a great part of their life in active industry, have retired to what they fancied was to be a pleasing enjoyment of themselves in wealthy inactiviiy and profound repose; where they expected to find an elysium, they have found nothing but a dreary and comfortless waste. Their days have dragged on with uniform languor; with the melancholy remembrance often returning, of the cheerful hours they passed, when they were engaged in the honest business and labours of the world.

Right use of Money.—Neither may we gain money by hurting our neighbour in his *body;* therefore we may not sell any thing which tends to impair health. Such is eminently all that liquid fire commonly called *drams* or *spirituous liquors*. It is true, these may have a place in medicine; they may be of use in some bodily disorders, (although there would rarely be occasion for them, were it not for the unskilfulness of the practitioner.) Therefore, such as prepare and sell them *only for this end*, may keep their consciences clear. But who are they? Who prepare and sell them *only for this end?* Do you know ten such distillers in England? Then excuse these. But all who sell them in the common way to any that will buy, are poisoners general.—*Wesley.*

Profane Swearing.—Nothing exhibits, to our mind, a greater degree of vulgarity, and a surer indication of low breeding, than the habit of profane swearing. For ourselves, we think it is high time, that the respectable portion of the community should discountenace, by example and precept, practices so repugnant to religion and decency.—*N. Y. Courier.*

Reproof. To be always using this instrument takes off its edge and makes it blunt; and "if the instrument be blunt then we must put to more strength." Use it then sparingly and skilfully, and like a good razor or lancet it will cut the keener.

"As the soft plume gives swiftness to the dart,
Good breeding sends the satire to the heart."

Conscience.—Preserve your conscience always soft and sensible. If but one sin force its way into that tender part of the soul, and dwell easy there, the road is paved for a thousand iniquities.—*Watts' Misc. Thoughts.*